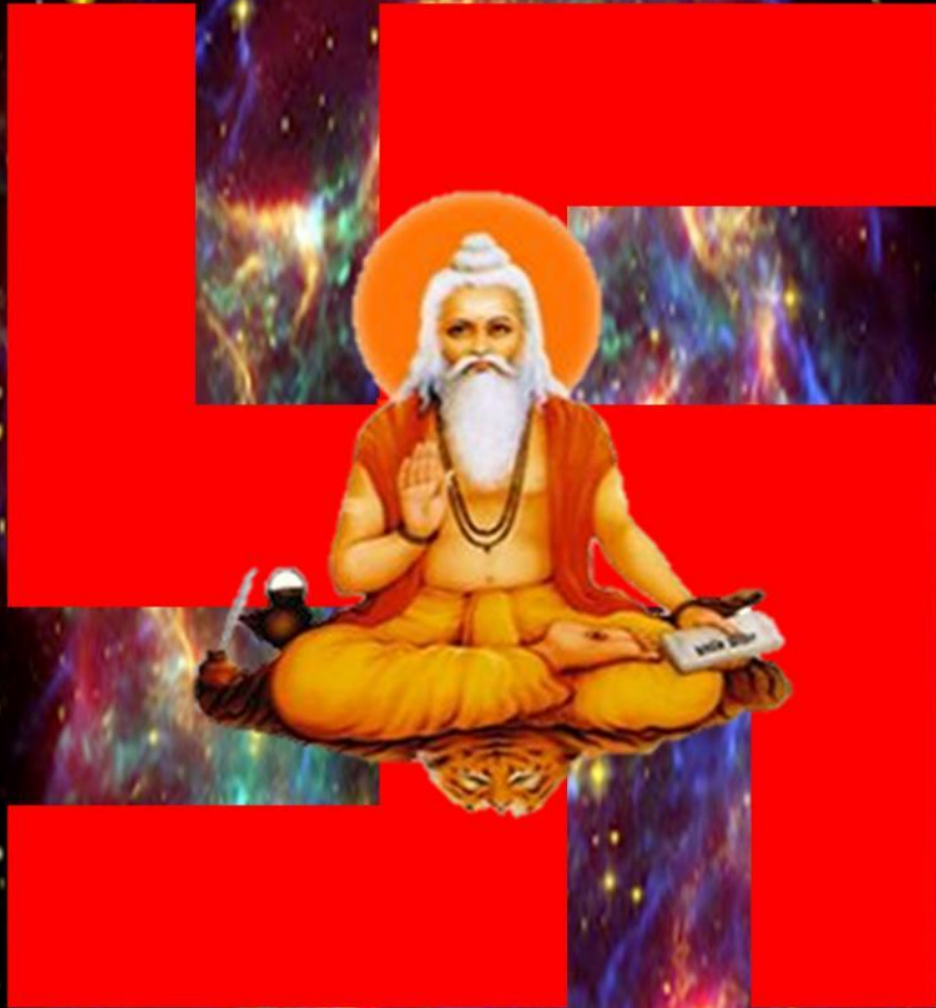
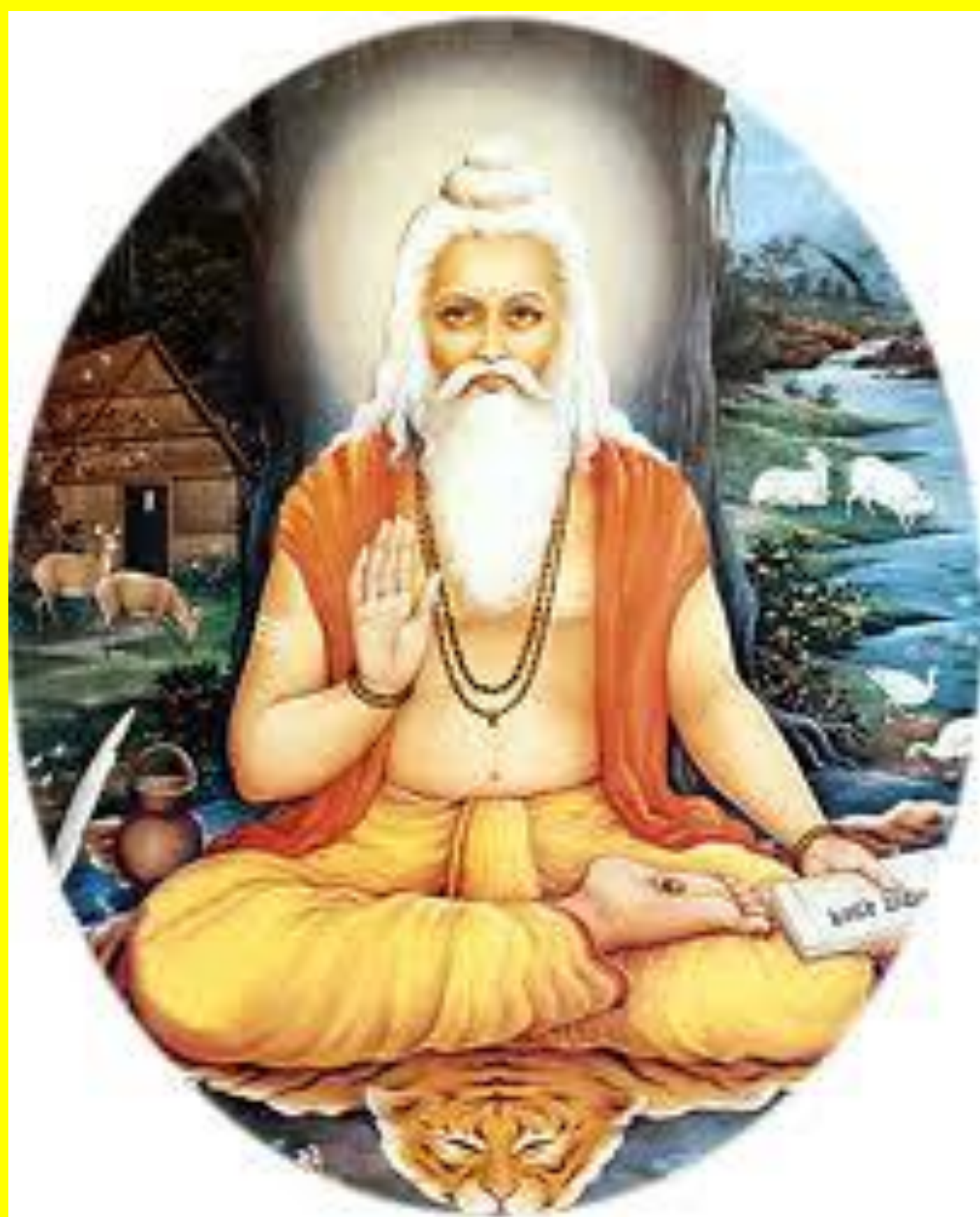
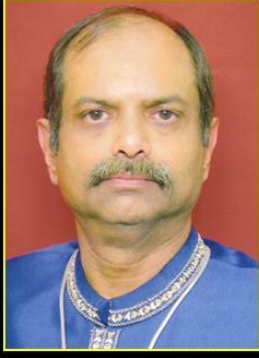


MAHARSHI GAUTAM



BY : HEMANTKUMAR GAJANAN PADHYA

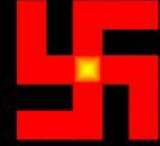




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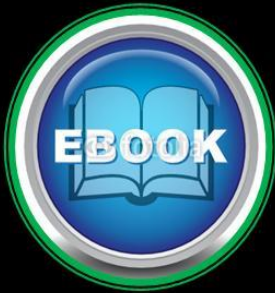
MAHARSHI GAUTAM

प्रथम आवृत्ति

FIRST EDITION

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HINDU SWATANTRYAVIR SMRUTI SANSTHANAM



MATA AHALYA BY RAVI VARMA

MAHARSHI GAUTAM

Maharshi Gautam is the progenitor of Gautamagotra under the lineage of main Angiras Gotra. Maharshi Gautama was the great grandson of Saptarshi Sage Angiras, a grandson of Maharshi Utathya and a son of Maharshi Dirghatamas or Rahugana. Maharshi Angiras, the great grandfather of Maharshi Gautama, was the third Manasaputra out of ten Manasputra created by Lord Brahma and founder of Angiras Gotra, a hereditary lineage.. Angiras was one of the greatest seven sages or Saptarshi of first Manvaantara and he was also one of the ten Prajapatis or progenitors of mankind. Angiras was one of the inspired lawgivers and also a writer on astronomy. He was first and pioneer Mantradrashtha. He composed many shlokas devoted to Agni. While sacred thread (Upanayan or yagnopavit) is performed Maharshi Angiras is evoked in oblation ceremony by chanting the Mantra 'मेघाम मह्यम अंगीरसः । मेघाम सप्तर्षयो ददुः । मेघाम मह्यम प्रजापतिः । मेघाम अंगीर ददातु मे ।' Maharshi Angiras is credited for the formulation of the most part of Atharvaved along with Maharshi Atharvan. Smriti, Surupa and Swadha or shraddha were his wives and Utathya (Brihat Keerti)r , Samvartana and Brihaspati were some of his glorious sons. Maharshi Utathya was the writer of 'Utathya Gita', the book of philosophy of universal wellbeing.

Maharshi Dirghatamas also known as Rahugun, the father of Maharshi Gautam was also a brilliant in astronomy and other subjects alike his ancestors and he was the seer of the sixth book of the Rigved. The hymns of Maharshi Dirghatamas clearly explain of a zodiac of 360 degrees thousands of years before Babylonian or Greeks. Maharshi Dirghatamas is famous for his contradicting aphorism and "Ashyavaamasya' Sutras. He was the first Maharshi to give the Shloka of 'EKAM SADVIPRAA BAHUDHA VADAMTI' implementing the principle of monotheism within polytheism. Maharsha Dirghatamas or Rahugana also continued the family tradition of contributing Suktas to Rigved. Dirghatamas is famous for his paradoxical apothegms. His mantras are enigmas: "He who knows the father below by what is above, and he who knows the father who is above by what is below is called the poet." The Asya Vamasya (Rigved 164) is one of the sage's most famous poems. Maharshi Dirghatamas was also a Rajapurohit of the great emperor Bharat of Bharatvarsha,,

Maharshi Gautam was born in Treta Yug and his mother's name was Pradveshi who was not only a pious and learned woman but also a great companion and help to her blind husband Dirghatamas in all his work. It is believed that Maharshi Gautam was born on the first day of the Shukla Paksha of Chaitra month or Varsha Pratipada day. It is strongly believed that the birth place of Maharshi Gautam was in Saryu Upavan around the kingdom of Maithili as his ancestors were the Rajapurohitis of Videh Janak dynasty. The name chosen for their first son was Gautama meaning the dispeller of darkness or ignorance by his brilliant spiritual knowledge. He was born somewhere in Himalayan Plato of Bhrahmavarta . He was so fortunate to take birth in the illustrious family of Angiras lineage who were 'Mantra Drashta', the discoverer of Mantras. Maharshi Gautam was very bright child and he got his early training from his famous father and mother and grandparents. He inherited super intelligence from his father, forefathers and mother too who was the left hand of his blind but super intelligent father. He studied under the instruction of his glorious father and mastered the language and all Shastras and Vedas and proved himself worthy to be called a progeny of Angiras Gotra or lineage. He attained extraordinary scholarship and wisdom. He performed penance for the blessings from God too to achieve the highest standard like his ancestors. He contributed two Suktas in ninth Mandala and twenty Suktas in first Mandala of Rigved and also contributed sukta twenty five shlokas of Atharvaved and thus he

also achieved the designation of Mantradrashṭaa or discoverer of Mantras like his ancestors. There is a hymn named Bhadrā in Samveda is also ascribed to Gautam. Maharshi Gautam authored many Sutras like Gautam Dharmasutra, Gautam Medhasutra etc. He was the most ancient and foremost conceiver of Dharmasutra so he is considered to be the father of social and religious law makers. He is known as the author of Nyaya Philosophy and the principles expounded by him is known as Gautamsutra or Dharmasutra. Dharmasūtra is the treatise of discipline and duty in a form of law and it is devoted to the student, the order of a person's life, the householder, occupations of the four Varnas, the king's duty, impurity, ancestral offerings, women and marriage, property, inheritance, daily rites and rituals, sin and its expiations or penances. Maharshi Gautam, the great and the supreme jurist, has described them in his Smṛiti as- Right conduct. (āchar dharm) Celibacy (Brahmacharya Dharm), Duties of a householder (Grihasthya Dharm), Duties during distress time. (Āpād Dharm) , Description of various consecrations (Samskāra Varnan) , Duties (Kartavya Vidhan), Occupations of different castes (Jāti Vṛitti), Duties of the king (Rāj Dharm), Various types of impurities (Ashuch pratipadan), Certain time when the scripture cannot be studied (Anādhyaya) ,Atonement of sins and its methods (Chandrayan Vrata) , Distribution of wealth among the sons (Sampatti Vibhag). The preceptor Gautam has made it clear in the very beginning of his Smṛiti that with the due passage of time, those virtues had been relaxed during the creation period of the Smṛiti as compared to the period when Vedas were created. Dharmashastra consist of twenty eight chapters of 1000 Sutras and it is considered to be the oldest law book of the world. Nyay Darshan believes that sixteen materials are the means to achieve the supreme state. Through an essential knowledge of these can the salvation be attained? These sixteen materials are- Pramāṇa (Evidence) , Prameya (Rational) , Shansheya (Doubt) , Shansheya (Doubt) , Drishtaant (Vision), Siddhant (Principle), Avayava (Ingredients) , Tarka (Logic), Nirṇaya (decision), Vāda (ism), Jālpa (babbling), Vitanda (controversy), Hitvabhaas (parallelism), Chhala (craftiness), Jāti (caste) , Nigraha sthaan (place of controlling). The Nyayasutra recognizes four kinds of evidence, the first of the sixteen materials. These are- Pratyaksha (Direct evidence), Anumāna (estimation) , Upamāna (comparison) , Shabdabhedha (evidence based on sound). According to Prof. Kundan Lalji Sharma, "The Dharma Sutras are not only an important and integral part of the Vedic Kalpa, but are also the sources of the entire Religious, Social and legal theories and practices as adumbrated in the later Smṛitis and the Dharma Sastras which are the mainstay of the entire Hindu Society. These have always been looked upon as the sources of inspiration as a Vedāṅga and an authority on all religious problems and social customs". As the Manu Smṛiti was the Smṛiti for the Sat Yuga, the Gautam Smṛiti was for the Treta Yuga. Maharshi Gautam's famous work is also known as Gautamasutra or Gautamsmṛiti. Gautam's Dharmasūtra says that the Veda is the source of dharma and also of the traditions which flow from it. There are three sources of dharma according to the Dharmasūtra [1] revelation (i.e., the Vedas) [2] tradition (smṛiti), and [3] good customs of the virtuous or those learned in the Vedas. There are many commentaries written by many scholars like Apasthambha, Baudhaayana, Yajñavalkya and Vatsaayana, the famous writer of Kamasutra. Maharshi Gautam also authored 'Gautam Samhita' on the subject of Astrology. The teachings of Maharshi Gautam are called Gautamsutra or Gautamsmṛiti too. Dhammasutra written by Shaankhyamuni Gautam Buddha (b.c. 563-483) or Siddhartha is also based on Maharshi Gautam's Dharmasutra. Although Gautam Buddha was born in Sankya Kshatriya family of King Suddhodana, their hereditary lineage belongs to Gautam Gotra within Angirasa lineage as his impotent ancestor King's wife was impregnated by the Maharshi of Gautam lineage to provide the heir to the king and that is how the Bhramana hereditary genes of Gautam Gotra prevailed in the Royal family of Gautam Buddha. As Prince Siddhartha had his hereditary lineage in Gautama Gotra, he adopted his name of his great ancestor Maharshi Gautama and added Buddha, the enlightened making his name Gautama Buddha. .

According to Brahmaand Puran , Maharshi Gautam had also established the sub branch of Samvṛat's Rāṇāyana Branch. Maharshi Gautam gave very important sutra to ordinary people warning them not to imitate the acts of great souls. The sutra says, "द्रुष्टो धर्मं व्यतिक्रमह साहसम च महताम । अवर दौर्बल्याथ ।" meaning, "the great souls have performed amazing acts crossing the

guideline given by Dharma but an ordinary persons cannot imitate them as they do not possess those supreme power or energy.”

Maharshi Gautam was a great teacher too. He is also known as Akshapaad too. He created many great disciples like Praachina-yogya, Shaandilya, Gaargya, and Bharadwaja, who was an uncle of and Maharshi Gautam. Bharadwaja was Brihaspati's son and Dronacharya's father. He and his family later attributed 75 hymns to the sixth Mandal of Rigved and he was also an author of Aayurved. He is considered as the twentieth vyasa out of twenty total eighth Vyasas.

Maharshi Gautam got married to Ahalya because he was selected as the best bridegroom by Lord Brahma, the creator of Ahalya. The story about Ahalya is narrated in many different versions at different time and by different writers of scriptures and shastras.. The early scriptures of Vedic period suggest that Ahalya was not born to parents but she was created her with the great efforts and care out of pure divine energy in the form of the most beautiful girl and placed in the custody, care and education of Maharshi Gautam. Until her adulthood. When Ahalya became adult and completed her education, Maharshi Gautam returned her to Lord Brahma as per his instruction. Although Lord Brahma was aware of the infatuation and a great affection of Indra toward the most beautiful Ahalya and his intention to get married to her, Brahmaji wanted the most suitable bridegroom for Ahalya. According to Brahmapuran, Lord Brahma decided that her marriage should be determined through an open contest and he declared that the first person who could go around the three world (Svarga, Prithvi and Patal) first would be selected as the best suitor as the Bridegroom for Ahalya. Infatuated with the beauty of Ahalya, Indra used all his tricks as well as all magical and divine power to complete task quickly to win the competition to get married to Ahalya. After finishing the task, Indra hastily came to Brahma demanding the hand of Ahalya straightway. However, Sage Narad, the son of Brahma interrupted the conversation and told Brahma that Maharshi Gaumat was the first person who went around the threeworlds well before Indra as Maharshi Gautam circumambulated the wish fulfilling cow Surabhi while she gave the birth to a calf during his daily routine of Gaupuja which makes the cow equal to three worlds according to Vedas. Brahma agreed to the argument of Narad and Ahalya was got married to Maharshi Gautam. This event left Indra envious, resentful, and infuriated and disappointed as he could not fulfil his desire. Ahalya went back to the hermitage as the bride of the great Maharshi Gautam and lived happily with him as his dutiful wife.

Maharshi Gautam and Ahalya had three sons named Shataanand, Nodha and Vamadev and one daughter named Anjani. According to Bhavishya Puran they had another daughter named Yogalakshmi. . All these three sons of Maharshi Gautam were intelligent and contributed Suktas to the Vedas and they have achieved their status as Maharshi and Mantradrashtha same as their father and forefathers.. Shatanand became the rajapurohit of Videhavanshi king Janak of Mithila, the father of Sita Mata. Styadhriti was a son of Sharadwan who was had a great mastery in archery. He had a son called Kripacharya and daughter called Kripi through Janapadi, a celestial nymph. Kripi got married to the famous Guru Dronacharya Of Mahabharat. Maharshi Gautam had a brother called Maharshi kashivat who wrote many Suktas dedicated to Ahvanis, He had a very intelligent daughter named Ghosha. Mahararishika Ghosha, a daughter of Maharshi Kakshivat and a niece of Maharshi Gautam was the first and foremost woman to become Mantradrashtha who attributed suktas in 39th Mandala in chapters 39 and 40. She wrote fourteen hymns in praise of Lord Ashvanis. Maharshi Udvaalak's son Maharshi Arun belonged to Gutama gotra lineage, created Aadhalika branch of Vedas which is mentioned in Prapangchyahriday as Gautam shakha. Maharshi Gautama knowledge, wisdom and his great contribution qualifies him to start new branch of the Gotra vansh after his name under his forefather's Angiras Gotra This signifies that the Gautam Gotra of Maharsi Angiras lineage had contributed immensely in formation of Vedas and in other shastras too. This Gotravansh formed the largest group of the most prominent personalities among the Saptarshi Vanshavalis. Maharshi Gautam's daughter Anjani was Tapasvini (Ascetic) and she was the mother of Lord Hanuman. According to Bhavishya Puran (chapter 4 shlok 34), Maharshi Gautam had another daughter named Yogalakshmi whom he got married to Shaandilya Muni, his student and the progenitor of Sandilya Gotra Angiras and

Gautam Gotra have given many great Maharshis, Rajagurus, scholars, philosopher Lawmakers, astrologists. Late Swami Srila Prabhupad, the greatest swami of present era and the founder of ISKCON OR International Hare Krishna movement, belonged to Gautam Gotra. He confirmed in his book Sri Caitanya Caritamrita that his gotra, or family line, dates back to Gautama Rishi.

The exciting, romantic erotic, fanciful and interesting story narrated by different writers in different scripture about the Ahalya's seduction by Indra due to his infatuation, fascination, passion and lust for Ahalya's beauty seem to be unfair and unjustified as Ahalya is considered and worshipped as the leading Panchakanya, or Mahasatis, exemplary five great chaste women, along with Draupadi, Sita, Tara and Mandodari by hindu scriptures and by hindu people since millennia. It seems that the events narrated by different writers are the pure imaginations of those writers who falsified, miss-presented and twisted the facts to make their narrative interesting, exciting and erotic. The accepted version of this story may be that when Indra came to Ahalya to seduce her in the form of Maharshi Gautamas the impersonator, she recognised him immediately as being a sati with immense power and threatened him with the curse which caused Indra to retreat his advance and made him to leave the Kutir. When Maharshi Gautam saw Indra coming out of his Kutir in his disguise, He was so furious that he cursed Indra to become impotent for his mischief and also cursed his wife to turn into a stone for not punishing Indra herself. After cursing and assuring her that when Lord Ram will come and touch the stone She will be removed from the curse and she will return again in human form, Maharshi Gautam left his ashram and went away for long penance. When Maharshi Vishwamitra deliberately brought Rama and Lakshman to the hermitage of Maharshi gautam, the touch of the feet of Lord Rama with the stone (Ahalyashila) liberated Mata Ahalya from her curse of Maharshi Gautam and brought her back into the form of human being again. Mata ahalya was overjoyed with tears in her eyes and bowed to Lord Rama and Maharshi Vishwamitra. Suddenly Maharshi Gautam appeared on the spot and reunited with his wife Ahalya and begged for the blessings from Lord Vishnu in the form of Lord Ram. The long waiting reunion brought tremendous joy in Mahrshi Gautam and Mata Ahalya's family.

People of Uttarakhand believe that this incedent was happened at the place called Chandrabani near Dehradun. They also believe that Anjani, daughter of Gautam and Ahalyaji went to the Siddha Mountain, present Manak siddh or Manasadevi mountain for deep meditation and penance after the curse of her mother Ahalyaji that she will be a virgin mother. It is also believed by local peoples that Anjani gave divine birth to Hanumanaji on this mountain. But It is believed that more acceptable location of the incident related with Ahalya Uddhar or regeneration of Ahalya mata from her stone or Gautam Ashram seem to be in the region of present Bihar state in Chapra region in Saran District. The place call Gautamasthana, the Ashram of Gautam, is eight kilometres from Chapra on the junction of Ganga and Ghaghara rivers. This place is also known as Godana.

Maharshi Gautama was a great humble and pious soul. He wandered around Bharat or Aryavarta and he had established his ashrams along his routes The places he visited or stayed where any major events happened has become pure, pious and sacred in the minds and hearts of ordinary people since many millennia and even today people consider those places visited by Maharshi Gautam as a place of worship and pilgrimage with the great veneration. Although local people of those places may have tried to attach certain place with certain historic events happened in the life of Maharshi Gautam at different places at the same time all over India to add and endorse their local places with extra significance over the span of thousands of years. But one thing is certain that any such places claimed have one or the other significance associated with Maharshi Gautam rather than particular event. There were many events of Maharshi Gautam's life are described in different Shastras, Purina's, Mahabharata and Ramayana with different versions and different places by different writers over many thousands of years. As a serious admirer of Maharshi Gautam's work, contribution and sacrifices we have to keep our mind open and respect the views and beliefs of local people as being the issue of their faith and religious opinion.

Maharshi Gautam was a great scholar with kindness, compassion and love to all living being. He

had a great zeal and enthusiasm to help people. The best illustration of his virtuous deeds are narrated in different scriptures with many variations. Once upon a time a severe and drastic draught struck in the area when Maharshi Gautam and Mata Ahalya were residing in their Ashram at Brahmagiri Hill of Sahyadri Mountain situated in present Maharashtra state, 30 miles from Nashik. There was no rain for very long period and living beings were suffering without food and water. Maharshi Gautam and his wife Ahalya could not bear the pain and suffering of people and animals living around in that area.. They did strict penance of Lord Varun, the God of water. Lord Varun was so pleased with their devotion and penance that he appeared in the front of Maharshi Gautam and his wife Ahalya and requested them to ask for a boon. They asked Lord Varun for the rain water for the wellbeing of all living beings. Varuna expressed his inability to do that act as it was against the law of nature and its cycle but he has an alternative solution to keep his words for fulfil his request for the wellbeing of all living creatures. Lord Varuna ask them to dig up the ground and form a small pond. When the pond is formed Lord Varuna filled it up with divine water called Akshayaajal, meaning never finishing water which would provide continuous water supply in abundance for the need of the human, animal and creatures. The people and all living beings survived through a long draught period by consuming water to drink and using it to grow grains and vegetables in their fields. People living in the area were so pleased and impressed with the benevolent work and divine power of Maharshi Gautam possess to please Lord Varun to provide water in their critical circumstances of draught which would have killed them all. The people living in surrounding area started revering and respecting Maharshi Gautam and his wife Ahalya more than the native Rishis. The growing popularity of Maharshi Gautam and Ahalyaji made those rishis and their wives very jealous. One day Ahalya had some disagreements with the wives of the local Rishis who felt insulted and decided to take revenge on Ahalya and her Husband too who became very popular than their husbands. The wives of other Rishis approached their husband with false story and incited them to take revenge on both Ahalya and Maharshi Gautama. The jealous and angry Rishis hatched a plot to insult them and to show them very low in the eyes of those people who had the highest opinion and respects for Maharshi Gautama and Ahalyaji. The Rishis requested a help from Lord Ganesh who refused to help in the beginning but assuming the better result and prevailing of truth in the end, he gave in to their request and offered to help those Rishis in their plot. As planned Lord Ganesh took a form of a cow and went into the fields of Maharshi Gautam and started eating and spoiling the crops. When Gautamaji saw the cow spoiling the crops, he humbly and gently went to the cow and tried to draw it away with the help of a straw of Darbhja. The cow suddenly fell down and died. The Rishis watching the whole staged Drama from hiding rushed to the spot and accused Maharshi Gautam of a sin if Gauhatya, a killing of a Cow, which is considered to be the highest sin in the Shastras. The Rishis did not listen to the version of Gautamaji and they drove Gautamaji, Ahalyaji and their disciples out of their Ashram. Maharshi Gautam knew the truth that he did not kill the cow and he would never even dream of even hurting a cow but he was helpless against the false allegations and accusations of all Rishis. He went away on the other distanced hill from his ashram and lived with Ahalya and his students in seclusion. He was very much disturbed and horrified with the whole scenario and he was so humble gentle that he decided to do the penance for the crime which he did not commit. He went back to those accusing Rishis and requested them to show the solution for atonement to remove the sin of Gauhatyaa, they have imposed on him. The cunning Rishis wanted to make Gautam and Ahalya suffer and punished more so they come up with the humiliating and impossible remedies. The Rishis told Maharshi Gautama that first he had to move around the earth speaking loudly of his sin of Gauhatya for three days then fast for a month and daily perform circumambulation (Pradaxinaa) around one hundred Brahmin every day and perform puja to one crore Shivalings made out of clay. Thereafter, He should perform immense penance to please Lord Shiva to bless you with the flow of Ganga here to enable you to take bath in it which will only purify your body and soul from the sin you had committed. Maharshi Gautam took this humiliating and impossible tasks suggested by Rishis as a challenge and he fulfil those conditions with his divine ability as the great Maharshi and convinced Lord Shiva to ask Goddess Ganga to flow on Brahmagiri hill. Maharshi Gautam and Ahalyaji took bath in Gangaji. When they bowed to Lord Mahadev and Gangaji after bath, Lord Shiva told them that you were no sinner. You were cheated by other Rishis. I have more respect for you than ever and I named this newly

formed Ganga river after your name as Gautami gangaa or gautami Godavari. Lord Shiva told Ganga to stay there eternally for the wellbeing of all the people. While on the request of all the Gods, Lord Shiva resided by the river Gautami adopting the name Trimbakeshwar which is revered as one of the twelve Jyotirlingas of Lord Shiva spread over different parts in India. Tryambakeshwar has become a major centre of pilgrimage like Kashi and it is considered as the Kashi of Southern India. Since this event, Tryambakeshwar is the one which fulfils everyone's desires and Goddess Ganga in the form of Gautami Ganga or Godavari cleanse the sins of people and liberates all from their sins, sufferings and miseries. The Rishis who hatched the plot were got ashamed of their deeds and they all begged pardon from Lord Shiva and Maharshi Gautam for their misdeeds.

Maharshi Gautama wandered around Bharata and established many Ashramas and taught many students all over Bharat and produced great scholars. He established many temples dedicated to Lord Shiva. He made his name and fame all around Bharat. In this present era, Maharshi Gautama is ordained as one of the cardinal Sapta Rishis of seventh Vaivasvat Manu Manvantar and acquired the status of Saptarshi, like his great grandfather Angiras. Maharshi Gautama was the father of law treaties. He was the Gotrajanak of Gautam gotra under the lineage of Angiras Gotra initiated by his great grandfather Maharshi Angiras. There were twenty one other scholars in the subject of Nyayashastra were born in the hereditary lineage of Maharshi Gautam bearing same name as Gautam in different ages. According to Baudhaayana, Maharshi Gautama was the founder of the school of Samaved and its main branches are Kandavaar, Goniha and Ataiya.

Although Maharshi Gautam is respected, venerated and worshipped all over Bharat or India and there are many temples and Ashrams established all parts of India, the most followings and temples of Maharshi Gautam are established in northern India like Gujarat, Himachal Pradesh, Uttarakhand, Rajasthan, Madhya Pradesh, Bihar, Madhya Pradesh etc. Many Brahmins of India belong to Gautam Gotra lineage irrespective of their locations in India. As we seen previously that there are many Kshatriyas belong to Gautam and Angiras Gotra too. Many Brahmins bear their surnames Gautam to identify their affiliation to Gautam Gotra or Gautam lineage.

TEMPLES AND PLACES RELATED TO MAHARSHI GAUTAM

MAHARASHTRA STATE

TRYAMBAKESHWAR

Tryambakeshwar is a major pilgrimage centre for Hindus and Gautamgotri brahmanas as this place was one of the Ashram and Tapobhumi of Maharshi Gautam. Tryambakeshwar is located on Brahmagiri hill in Maharashtra State near Nashik. Maharshi Gautam lived with his wife Ahalyamata at this place for some time and established the Ashram here. Lord Shiva resides here in the form of Tryambakeshwar and Goddess river Ganga flows in the form of Gautami Ganga or Godavari due to penance and request of Maharshi Gautam. This place is associated with Maharshi Gautam's life and the stories of the events are recorded in Puranas. Tryambakeshwar is one of the twelve Jyotirlinga so it is also a cardinal pilgrimage centre. Kumbh festival is celebrated here every 12 years known as Godavari or gautami Kumbh. .



BRAHMAGIRI MOUNTAIN



Tryambakeshwar :- place where gautam rishi and Ahilya worshipped Swayambhu 108 shivalingas



TRACKS TO BRAHMAGIRI HILL

Shri Ram performed shraddha of his ancestors



Godavari originating from Gaumukh and idol of Ganga Mata



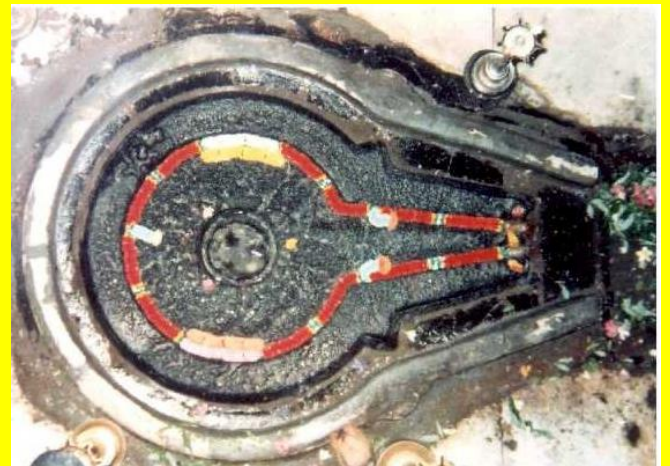
ॐ त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनं ।
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥



TRYAMAKESHWAR TEMPLE



KUSHAVART TIRTH



TRYAMABAKESHWAR MAHADEV





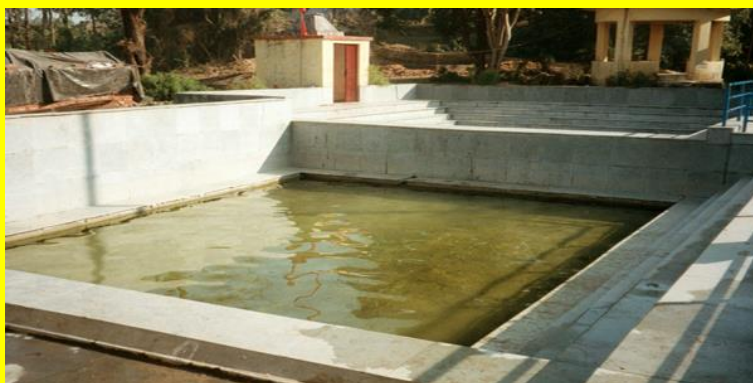
How to reach trimbakeshwar from Mumbai : Mumbai (Maharashtra) to Trimbakeshwar (Maharashtra) is 193 km and takes 14prox. 3 hrs, 19 mins by road.

Mumbai to Trimbakeshwar Trains: Trimbakeshwar does not have railway station. Nasik Road (NK) is a nearby train station connected to Mumbai.

UTTARANCHAL STATE

CHANDRABANI

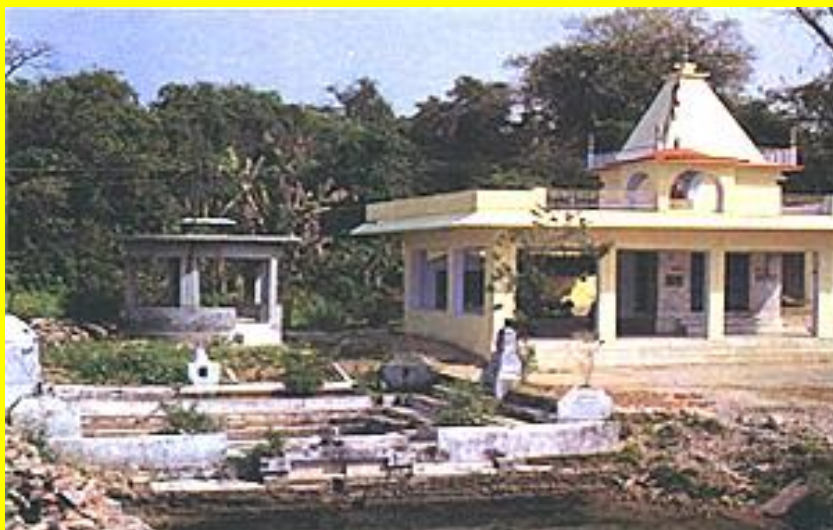
Chandrabani is located on Shaivalik hill in Uttarakhand State, seven kms from Dehradun on the Dehradun-Delhi road. It is a famous temple of Maharshi Gautam at Chandrabani with Gautam Kund.. According to local belief , Maharshi Gautam had his Ashram here and lived with his wife and daughter. This spot was inhabited by Maharshi Gautam, his wife and daughter Anjani, the mother of Hanumanaji. This place is an important pilgrimage for the local people. It is believed that Goddess Ganga, had manifested herself on this spot which is now popularly known as the Gautam Kund. Ahalya Kund, temple of Goddess Ganga, and temple of Bala Hanuman and Anjani are also based in Chandrabani. The local people believe the story of Ahalya Shrap and birth of Hanuman is related to this spot.



Gautam Kund (Chandrabani)



anjanimata & hanuman



Chandranani Temple



Maharshi Gautam & Ahalyamata

**MAHARSHI GAUTAM ASHRAM, CHANDRABANI, POST- OBEVALA, DEHRADUN,
UTTARAKHAND -248002 TEL : 09897944138.**

BIHAR STATE

CHAPRA

The Ashram of Gautam Rishi is situated 5 km west of Chhapra, near Badka Baiju Tola in Ravelgunj.. This place is also known as Godna. In Ramayana this place is described as Ahalya-Uddhaar Sthan.. This place is situated on the river bank of Ghaghara river where a big fair is organised on Kartick Purnima. Temples include Ram, Laxman, Sita, Devi Ahilya, Goutam Rishi, Bajrangbali, a big footprint of Lord Ram. It is also known as Hanuman's "Nanihal" (Anjani's parental home) by local people.



Maharshi gautam temple and ashram near Chapra

AHALYA ASTHAN : Ahalya asthan it is a famous historic temple in Punaura Village about 3 klms from kamtaul railway station in Jale Blok in Darbhanga district of Bihar. This place is known as Ahalya Gram.

Brahmapur , Darbhanga district : This village is located in noted for gautam kund and a temple of gautam Rishi. It is 19klms south of Ahalyasthan in Jale Blok in Darbhanga district of Bihar.

AHALYADEVITEMPLE : AHIRALI, BUXAR DISTRICT

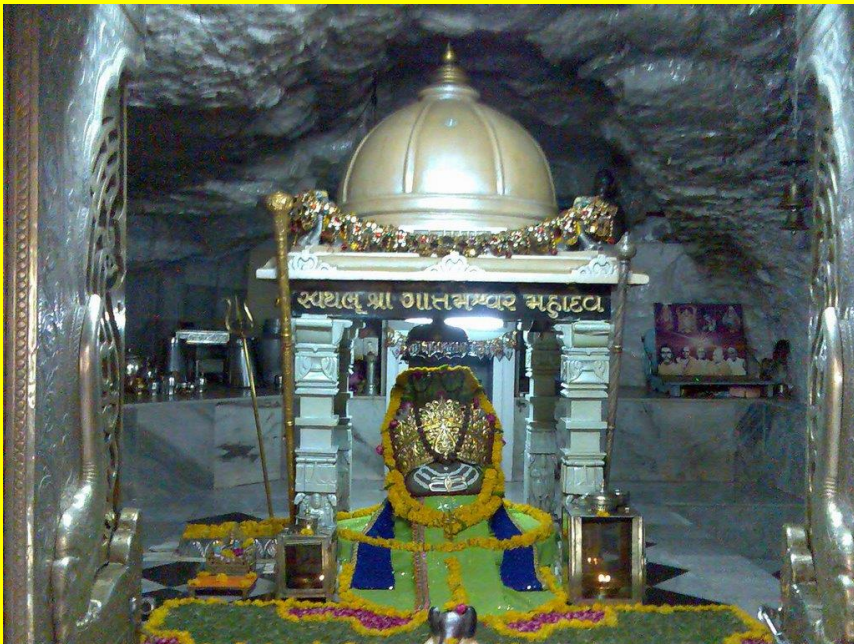
Ahirauli and Gasper near Buxar in Bihar is a small villages famous for Ahalyadevi Mandir which is situated about 5 kms north-east of Buxur town, 16klms from Gazipur and it is 131 KM from State capital Patna. The village houses a temple of Devi **Ahilya**. the consort of Rishi Gautam. This place is linked with Ahalya Uddhar sthan by local people.

Ahalyahad : Gautam Van near Patna, the capital of Bihar

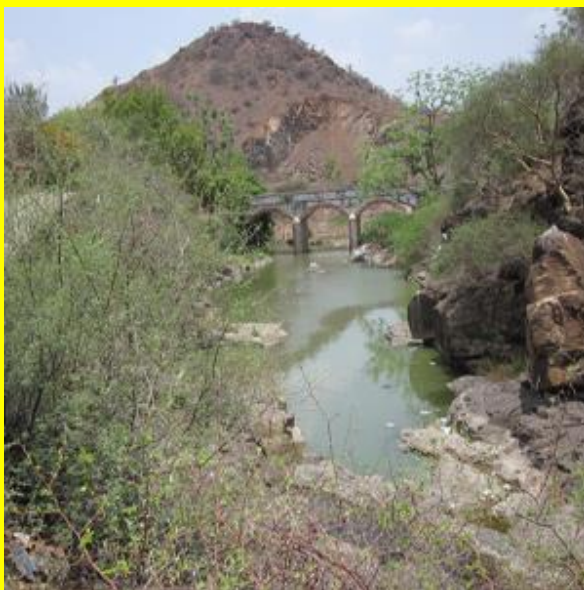
GUJARAT STATE

SIHOR, SAURASHTRA

Sihor is one of the Tapobhumis of Maharshi Gautam where he established his Ashram Diring his Bharat Parikrama. He discovered the Swayambu Linga of Lord Shiva in a cave and worshipped Him. The temple of Shiva is now known as Gautamateshwar Mandir. It is believed that there is a secret tunnel track linked to Somnath temple from Gautameshwar cave temple. Sihor was Known as 'Saraswatpur' during Mahabharata period and 'Sinhpur' or 'Sinhapur' and it was considered as the Kashi of north west region of Bharat. Brahma Kund was rebuilt by Maharaja Siddharaj Jaisinh who also built famous Rudra Mahalay Temple in Siddhapur. Sihor is 22 klms from Bhavnagar, 280klms from Somnath and 200 klms from Ahmedabad.



GAUTAMESHWAR MAHADEV , SIHOR



GAUTAMI RIVER, SIHOR, SAURASHTRA

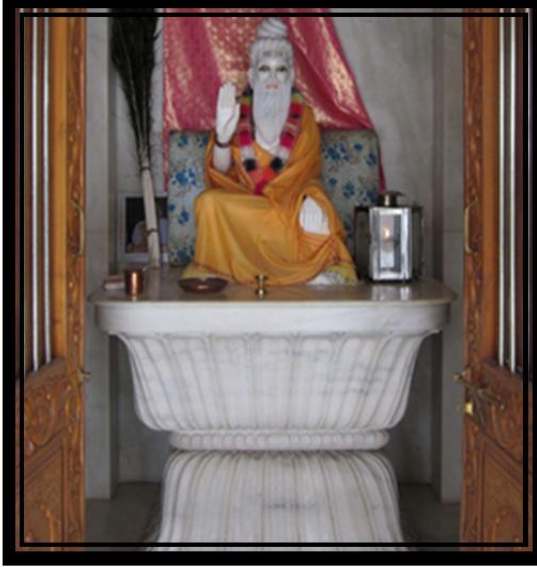


BRAHMAKUND SIHOR

GOTA, AHMEDABAD

MAHARSHI GAUTAMA MANDIR AND ASHRAM

મહર્ષિ ગૌતમ મંદિર, ગોટા, કર્ણાવતી [અમદાવાદ] ગુજરાત.



મહર્ષિ ગૌતમ મંદિર, ગોટા, કર્ણાવતી



<http://rootshunt.com/gautam.htm>



PASVADAL, SUDDHPUR
MAHARSHI GAUTAM AND KULADEVI SHRI SHAKATAMBIKA MATA MANDIR



PASVADAL, TALUKA-VADGAM, VIA-SIDDHPUR , DIST. –BANASKANTHA, GUJARAT -
385210 TEL: 00912739270385 MOB: 9427040721

GAUTAMESHWAR TEMPLE : Ranala-Prakash 115klms from Surat, 25ml from Nandurbar
and 10miles frim Dondaicha.

HIMACHAI PRADESH

GOSHAL, Near Manali



ANCIENT TEMPLE OF MAHARSHI GAUTAM

Goshal is named after Gautam maharshi. The people of this village and surrounding area respect, revere and worship Maharshi Gautam with the great dedication and devotion. They specially observe self-imposed silence every year for approximately forty-five days from the day of Makar Shankranti in dedication, devotion and memory of their local deity, Maharishi Gautam, whom they believe to be meditating during this period. During this period of forty five days, people do not watch television nor listen to radio and observe silence in all eleven villages nearby. The doors of the temple remain closed from Makar Sankranti till approximately February 25 every year. On the last day of this this silence ritual, mud is applied to idols of Rishi Gautam, Rishi Vyas and Kanchan Naag and Mahapuja is performed with the great celebration. The significance of this place as must be very important that thousands years tradition of this silence ritual is strictly observed in this age too. Although this temple is small but there must be a great history behind this place which needs to be discovered. As this place is very short distance of four kilometres from the famous holiday spot Manali, people must visit this holy place of Maharshi Gautam to pay their respects and enjoy the Himalayan beauty of the nature. .

Madhya Pradesh

Vrindavan : There is a temple and Ashram of Maharshi Gautam along with Radha Krishna deities next to Varaha Ghat. This temple is about 50m (150 feet) from where the parikrama path turns right toward downtown Vrindavana, about a 10-minute walk from the ISKCON temple. There is a big banyan tree to the left of the temple entrance. The walls in front of the temple are in a shambles and it is hard to tell at first that this is a temple. If you look through the outer doorway there is a sign over the temple door with a cakra and Shankha on it.

Mathura : Samadhi Sthal of Mahashi gautam near Gaukarneshwar temple.

Kashi: Gomateshwar Mahadev Mandir where Maharshi Gautam installed this Shivalinga so It is called Gautameshwar Mahadev.

Mandsaur : Cave temple of Gautameshwar Mahadev.

RAJASTHAN STATE

Mount Abu : Maharshi Gautam Ashram is situated 6 km from Vashishths Ashram at Mount Abu...

Many Ashrams, roads, places, institutions and companies associated with the name of Maharshi Gautam all over Rajasthan.

Maharshi Gautam Ashram : Chouda Rasta, Jaipur 302002, India

Maharishi Gautam : Ashram Behind Juna Kherapati Temple At Jodhpur

Gautam Tirtha Mandir : 50kms from Sirohi.

GautamJI Chautila Hill: Sheoganj, Sirohi District. This place has a great significance for Meena community, who are devotees of Maharshi Gautam. The colourful yearly fair is held on 13th January each year. On this day every year, Meena community digs a pit in the dry bed of Sukhdi river and the water appears miraculously which lasts for 15 days only till the fair is over. People believe that Goddess Ganga appears here every year for fifteen days only to bless people.

Gautam Ashram : Arnoda, Chitola district,.

Gautampura: Gautam Ashram on Ajmer Khandva railrod.

Gautam Ashran : Pushkar, 15 klms from Ajmer.

JAMMU AND KASHMIR

Gautam naagh: Gautam Nag is just 2 Kilometers away from Anantnag. It is said that Gautam Rishi had his penance here.

Gautam Taposthali: 10klms away from Gadhawal on the Triveni River.

NEPAL

Panauti : The religious importance of Panauti is connected to the appearance of Lord Shiva in Panauti, which is told in the ancient vedic scripts. Gautam Rishi, a virtuous vedic sage, lived and meditated at the confluence of rivers in Panauti.

GAUTAM GOTRA

Gotra is an unbroken hereditary paternal and maternal lineage from male and female parents' lineage of a person, which is a genetic identity inherited by a person from his or her father and mother belonging to their respective Gotras. Although paternal and maternal gotra have similar importance role in the law of marriage, the paternal Gotra takes the prominence and hierarchy in the Gotra system. Simply a child born carries paternal or father's Gotra as his or her main Gotra or hereditary lineage. But, if the father was unknown then the *gotra* of that child came to be known as the mother's paternal Gotra. The woman adopts the Gotra of her husband after her marriage but she still identified as being belonged to her paternal Gotra. Generally It is believed that the Gotra is a system of lineage or descent assigned to the child born in Vedic Dharma. This system is patrilineal and the Gotra assigned is that of one's paternal hereditary lineage. The Gotra or lineage is carried down from father to son and son to his progeny and down the line in form of Y-CHROMOSOMES. . It is amazing that this ancient belief of Vedic Aryans in Gotra system or tradition has modern scientific reasoning of Y and X chromosomes related factors. All Brahman Gotras belong to seven 'mind born sons or Manasaputras of Lord Brahma, the supreme creator of this world, known as seven Rishis or Saptarshi or Adi Maharshis, the seven of the Great Bear Constellation or the "Ursa Major" as per the Vedic system, who were named as Bhrigu, Atri, Angirasa, Vashista, Pulastya, Pulahana and Krata. These seven rishis are considered to be main ancestors and creator of the Brahman Gotras and they are known as Gotrajanaks or cardinal progenitors. There is also an addition of eighth Maharshi called Ahasthya as the creator of the Gotra too. Simply Gotra is the term used to denote the descendants of the Seven Sages or Saptarshis. Panini defines gotra for grammatical purposes as ' apatyam pautraprabhrti gotram' (IV. 1. 162), which means 'the word gotra denotes the progeny (of a sage) beginning with the son's son. In the families of those saptarshi, many prominent and intelligent rishis were born in different ages who acquired the name and fame as Mantradrashtas or creator of Mantras and they were qualified to start their own Gotra bearing their names and they are included in the lists their particular Gotrajanak or creator of the Gotra. These new Gotra maker Rishis who were included in the lists are known as Gotrakar, gotrasthapak, gotrakrut, vrudha, sthavir or vanshya, the creators of the *gotras* within the fold of their respective ancestral Gotrajanak, the new founders of Gotra. For example, Ayasya Gotra, Gautama Gotra, Aushanas Gotra, Bhargava Gotra, Chyavana Gotra, Aurva Gotra etc. were formed under the patronage of Angirasa Gotra. Angirasa Gotra with its branches of different Gotras form the biggest group in the whole Gotra Systems. Many Brahman belonging to Gautam Gotra in Northern part of India have adopted their surnames or last names as Gautam to identify themselves as the descendants of Maharshi Gautam.

Although Gautam Gotra predominantly exists in Brahman Varna, It is also found in Kshatriya and Vaishya Varna too due to their heredity lies in Gautam Gotra Brahmin lineage due to the conception of an heir of childless Kshatriya Royal couple by Brahmon through Niyogi System. Pandu and Dhritrashtra of Mahabharat were born to Kshatriya queen Amba and Ambalika through Niyogi system and their genetic father was Veda Vyas not the king Vichitravirya. Although the child born out of Niyogi system in Kshatriya family accounted as Kshatriya but his genetic lineage still lies in his/her relevant Brahman Gotra. There were many Maharshis in Angirasa and Gautam Gotra fathered the heir for childless King and queens through Niyogi system so it is no strange to find Gautam gotra in Kshatriya vamsa or Kul too. Gautama Kshatriyas belong to Suryavanshi branch of Kshatriya and their Pravars are five (Gautam, Angirasa, Aashyaashaar, Bruhaspati, paidhruv.

The belongs to Yajurved and their Ku;ladevi is Goddess Durga. The main branches of Gautam Gotra in Kshatriya Varna are Kandavaar, Gonih and Ataiyaa.

Gurjar Gaud Brahmans believe that they are the direct descendants of Maharshi Gautam or Akshapad. Gautam.

Maharshi Gautam formed his own Gautam Gotra under his Gotrajanak or creator Maharshi Angirasa and the progeny lineage of Maharshi Gautam has become known as Gautam Gotri. Gautam Gotra under the ausoices of Angiras Gotra form the largest group in all Gotra systems. Gautam Gotra is widely prevailed in all sub cast and different groups of Brahmans Kshatriya and vaishya all over India due to transformation of genes and adoption of different occupations . The identity of the Gautam Gotri is pronounced as 'I am of Gautam Gotra, of Kaatyaayana Shrautasutra, of Kaatyaayana Grhyasutra, of Baudhaayana Dharmasutra, of Vaajasaneyi Maadhyandina Saakhaa of Shukla Yajurved, of three Pravaras named ANGIRAS, Aayaasya, Gautam. Every family of Gautamgotri has bound duty to pass their Gotra Identity to their children and grand children along with the names of seven generation of Paternal and maternal lineage.

ANGIRASA GOTRA SHAKHA

ANGIRAS,GAUTAM, AUSHANAS, BHARGAV,VATSA,CHYAVAN, AAPNUVAAN, AURVA.

VARHASPATYA, BHARADVAJ,SAINYA, GAARGAPRA, AAPNUVAANA,AUVARYA, GANGYETI

AUSHANAS : [5] AANGIRAS,GAUTAM, AUSHANAS, BHARGAV,VATSA, [3] CHYAVAN, AAPNUVAAN, AURVA.

[3] ANGIRAS,GAUTAM, AUSHANAS [5] BHARGAV,VATSA, CHYAVAN, AAPNUVAAN, AURVA.

GARGA: [5]ANGIRAS, VARHASPATYA, BHARADVAJ,SAINYA, GAARGA [3] ANGIRAS, VAARHASPATYA, BHARADVAJ, [3] ANGIRAS, SAINYA, GARGA [3] BHAARADWAJ, GARGA,SAINYA

GAUTAM : [3]AANGIRASA, AAYAASYA, GAUTAM[GAUTAMETI] [3] KACHIT GAUTAM, AANGIRAS, TITHYA, [3] KAASHYAPA, VATSAARA, ASITA

SHAANDILYA : [3] AANGIRASA, GAUTAM, AUSHANAS, [5] , BHARGAV,VATSA, CHYAVAN, AAPNUVAANA, AURVA.

BHAARADWAJ: [3]AANGIRAS, VARHASPATYA, BHARADVAJ

VATSA: [5] BHARGAV,VATSA, CHYAVAN, AAPNUVAAN, AURVA. JAMADAGNI [3] VATSA, BHARGAV,VISHVAMITRA,

MUDRALA : [3] ANGIRAS, TAARAKSHYA,MRODAKYA

KASHYAP: [3] AANGIRASA, AAYAASYA,GAUTAMETI [3]] KACHIT GAUTAM, AANGIRAS, TITHYA, [3] AANGIRASA, VARHASPATYA

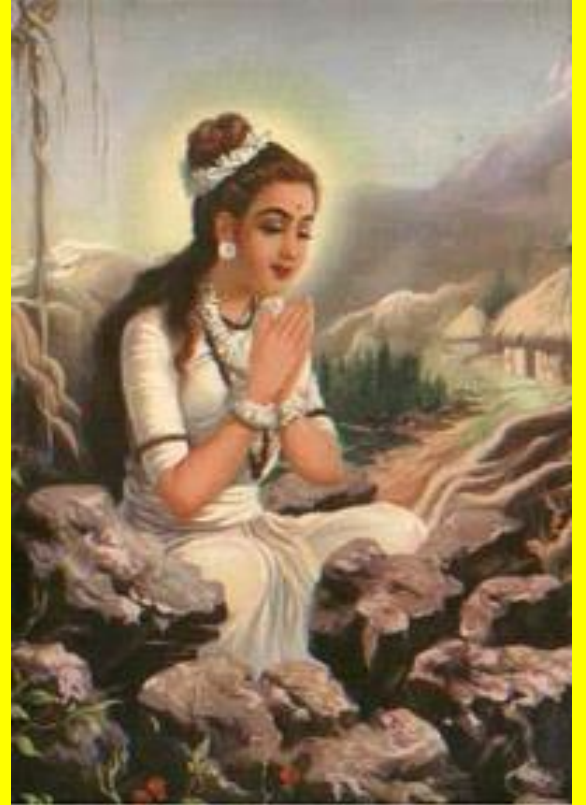
MUDGALA : [3]ANGIRAS, TAARAKSHAYA,MAUDALYA

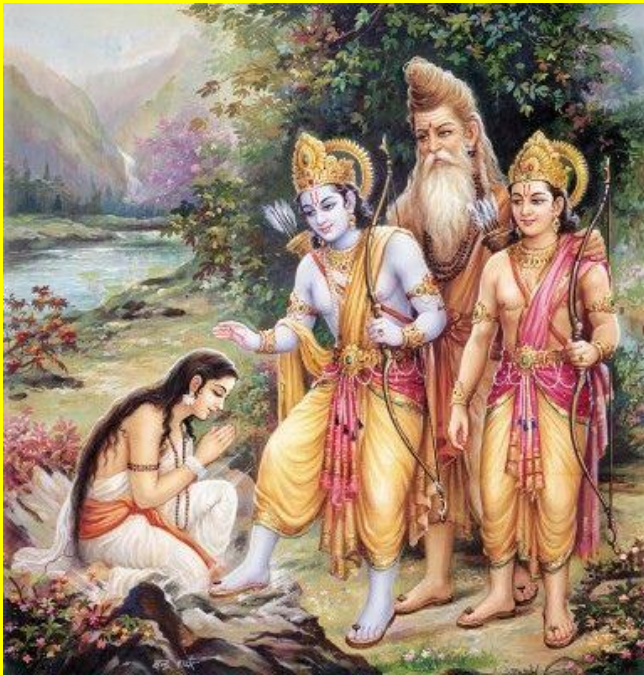
VASHISHTHA : [5] AANGIRAS, VARHASPATYA, BHARADVAJ,SAINYA, GAARGA [3] AANGIRAS, SAINYA, GAAMGYETI [3] BHARADVAJ, GAARGYA, SAINYA,

Aangirasa (with 27 sub lineage Rishis)

01	Uthasatha (Uthathya)	Aangirasa, Audathya, Gauthama - Thrayarsheya, pravaravitha:
02	Kamyaangirasa	Aangirasa, Aamahaavya, Aurushaaya - Thrayarsheya, pravaravitha:
03	GaargEya	Aangirasa, Gaargya, Chaithya - Thrayarsheya, pravaravitha:
04	GaargEya	Aangirasa, Bhaarhaspathya, Bharatheevaja, Sainya, Gargya - Pancharsheya pravaravitha:
05	Gauthama	Aangirasa, Aayarsaya, Gauthama - Thrayarsheya, pravaravitha:
06	Paurukuthsa	Aangirasa, Paurukuthsa, Thraasathasya - Thrayarsheya, pravaravitha:
07	PaatharaayaNa	Aangirasa, Paurukuthsa, Thraasathasya - Thrayarsheya, pravaravitha:
08	Mauthgalya	Aangirasa, Ambarisha, Mauthgalya - Thrayarsheya, pravaravitha:
09	Bharatwaja	Aangirasa, Bhaarhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
10	Mauthgalya	Aangirasa, Bhargyasva, Mauthgalya - Thrayarsheya, pravaravitha:
11	Ratheethara	Aangirasa, Vairoopa, Raatheethara - Thrayarsheya, pravaravitha:
12	Vishnuvruththa	Aangirasa, Pauruguthsa, Thraasathasya - Thrayarsheya, pravaravitha:
13	ShatamarshNa	Aangirasa, Thraasathasya, Pauruguthsa - Thrayarsheya, pravaravitha:
14	Sankruthi	Saathya, Saankruthya, Gauriveetha - Thrayarsheya, pravaravitha:
15	Sankruthi	Aangirasa, Saaskruthya, Gauriveetha - Thrayarsheya, pravaravitha:
16	Haritha	Aangirasa, Ambarisha, Yauvanaachva - Thrayarsheya, pravaravitha:
17	Aabasthamba	Aangirasa, Bharhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
18	Aayaasya	Aangirasa, Aayaasya, Gauthama - Thrayarsheya, pravaravitha:
19	KaNva	Aangirasa, Ajameeta, KaaNva - Thrayarsheya, pravaravitha:
20	KaNva	Aangirasa, Amaheeyava, Aurukshyasa - Thrayarsheya, pravaravitha:
21	Kabila	Aangirasa, Amaheeyava, Aurukshyasa - Thrayarsheya, pravaravitha:
22	Garga	Aangirasa, Chainya, Gargaya (Garka) - Thrayarsheya, pravaravitha:
23	Kuthsa	Aangirasa, Ambareesha, Yauvanaachva - Thrayarsheya, pravaravitha:

24	Kuthsa	Aangirasa, Maandathra, Kauthsa - Thrayarsheya, pravaravitha:
25	Kaundinya	Aangirasa, Bharhaspathya, Bharatwaja - Thrayarsheya, pravaravitha:
26	Paurukuthsa	Aangirasa, Paurukuthsa, Aasathasya - Thrayarsheya, pravaravitha:
27	Lohitha	Aangirasa, Vaichvamitra, Lohitha - Thrayarsheya, pravaravitha:







Ahalya Asthan



उषा प्रकाशन

WRITER'S INTRODUCTION

Mr Hemantkumar Gajanan Padhya was born at Khattalwada near the historic town of Sanjan where Parsis given asylum by local King named Jadav Rana. , Khattalwada is situated in the district of Valsad, Gujarat state which was formerly known as Thane District of Mumbai Rajya, Maharashtra. Mr Hemant Padhya came to England for further study in 1976. Since his arrival in England, he has devoted his time and efforts to promote Indian art, culture and religion in United Kingdom and he has been instrumental to establishing several organisations including Hindu Swatantryavir Smruti Sansthanam (UK) and he has been actively been involved with several national and international organisations.

In 2003, Mr Padhya was chiefly instrumental and played vital role in long and lengthy process to fulfil the last desires of a great Indian Freedom fighter Pandit Shyamaji and his wife to have their Asthi (ashes) sent to India once the country had gained independence. There are several projects, to Mr Padhya's credit, such as reviving the memory of Pandit Shyamaji in UK. He organised a memorial plaque to be mounted at Pandit Shyamaji's former home in London. He also established 'Pandit Shyamaji Krishnavarma Silver Medal' award at the prestigious OCHS, The University of Oxford and College de France at Sorbonne University, Paris. Recently he persuaded University of Oxford to honour Pandit Shyamaji, by unveiling a portrait of Pandit Shyamaji at Indian Institute Library, accompanying Pandit Shyamaji's patron and mentor, Sir Monier - Williams.

Mr Padhya interest in writing poetry and articles developed during his college life and wrote articles in College Magazine. His interest in writing continued after he arrived in Britain too. He wrote some articles in local Indian newspapers and later he had published a booklet on short biography and the Nationalist thoughts of Swami Vivekanand and religious books titled 'Hindu Dharma' and Shri Satyanaraya Katha . He edited several magazines of local organisations. He published his own poetry, titled "Dared", as well as released Musical Compact Disc of his patriotic songs called 'Jay Hindutvam' He had also written several articles in Gujarati and English for many publications, including very well received article 'Hands of our Sacred Swastika' to oppose the ban of Swastika Symbol by European Parliament. In last decade, Mr Padhya has published three books titled 'Swastikamrut' in Hindi, "Shri Gautam Gotran kuladevi Shri Shakatambika Mata, in Gujarati and a biography titled " Photographic Reminiscence of Pandit Shyamaji Krishnavarma' in English.

He has published this short biography of the the creator of his Gautam Gotra, Maharshi Gautam for the benefit of the young generation of Gautamagotra to know more about the father of their lineage. We hope that the Brahman community belongs to GAUTAM GOTRA would definitely welcomes his efforts.

- publisher